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THE ORIGIN OF THE NAME OF AMERICA.

FROM THE NATIONAL HISTORY OF THE PERUVIANS.

BY

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It has always been my pleasure to assist science, and to spread knowledge, in my humble way. Therefore, I have accepted "*con amore*" the invitation of this Society, to come here this evening, and to communicate the result of my researches, to find the origin of the name of America, which I have given much attention to, during my stay on this side of the Atlantic, as it forms one of the points in a work which I have completed, in order to show that the pre-historic communication between the aborigines of the two hemispheres, was much more intimate, than is generally known.

In taking a geographical view of the western half of the earth, I will begin by reminding you of its position as a planet, in one of the innumerable systems of star clusters which form the universe, being 1,252,000 times smaller than the sun—a star of the sixth magnitude—which is 2,700 times less than the star Sirius. But the world is not so very inconsiderable after all, for its weight is six hundred trillions of tons, and the dry lands, which are only one-fourth of its area, contain 51,000,000 of square miles, of which Asia is the largest division, then America, and then Africa, where the desert of Sahara is larger than Europe, the smallest and most important of the four geographical quarters.

The North American Continent represents 7,400,000 of square miles, while there is 6,500,000 in the South ; and it has been calculated, that 4,000,000 of it is capable of supporting 200 persons per mile, or 800,000,000 of people, and about 6,000,000, each of which would sustain 490 persons per mile, or 2,940 millions. So that 3,740 millions of people might live comfortably on the Western Continent, or nearly three times the present population of the earth, which is estimated at 1,456 millions of souls—or of mouths, to use the Chinese term—who live in temperatures, varying from the heat of Senegal, which is sufficient to boil spirits, to the cold of the northeast of Asia, where mercury becomes solid and malleable. This population is divided into 840,000,000 of Asiatic people, 316,000,000 of Europeans, 205,000,000 of Africans, and only 95,000,000 in America, which was the name of the country of its chief nation, and I think that I will give sufficient reason, for arriving at the conclusion, that the name of the Western hemisphere has emanated from that source. It is a curious coincidence, that the names of China and America, the two countries guarding the Pacific, appear in history for ages before the days of the men who are supposed to have christened them. China, is said to bear the name of the Tsin dynasty of 200 B. C., and America of Vespucci.

When one finds 840 millions of people, living on the 17 millions of square miles of Asiatic land, 205 millions, on the 11½ millions of African soil, 316 millions, on the 3½ millions of European territory, and only 95 millions on the 15 millions of square miles of the Western hemisphere, which is capable of supporting 3,740 millions of people, it cannot be doubted that America has a future.

A continent like this, with its nominal population and

immense territorial wealth, lying waste for want of labor, will continue to attract the working classes of other nations, and these, by turning the worthless prairie lands into cities of wealth, would bring prosperity to any land, at least, as a financial success, even under any form of government.

The ancient history of America ought to be well known, especially in these United States, which represent the lion's share; and if they continue to increase in extent and number as they have done, there is no doubt that some day or other, the stars and stripes will float over a territory, and be supported by a population, as large as that which salutes the Union Jack. When I say this, I say something for a new nation, as the British flag represents 250,000,000 of people, and over 600,000 square miles of land more than the entire North American continent, while the population of the capital is 1-364th that of the world, and double the number of the Kingdom of Denmark. This ought to make one anxious to learn much about the America of the days of the Spanish discoverers.

Unfortunately, its chief histories have nearly all been lost, and its traditions are unfairly doubted, but monuments remain which are beyond question.

I will divide my argument into five sections, which I shall take in the following order :

1. The civilization of the chief aborigines of the Western hemisphere.

2. The evidence that America was the national name of their empire.

3. That this name was known to the Spaniards, who adopted it.

4. An explanation of the supposition that America was named after Vespucci.

5. The etymology of the name.

It may be fairly asked, how it is possible to believe that a nation had arrived at an advanced state of civilization, who sold entire kingdoms for a few shillings, and who permitted a handful of emigrants to take possession of half of the earth ?

This question may appear unanswerable without reflection, but a recollection of native history will suggest an explanation which is perfectly satisfactory.

The colonists believed that they had bought Long Island for 30s., and Staten Island for 24s., or something of that sort ; but the Indian traditions relate that they received the Europeans as visitors, who had given them presents.

These traditions were not simply a *viva voce*. They were often well-kept, as in the instance of the ancestors of the Iroquois (the Lenni Lenappes), whose painted wooden tablets date from 1600 B. C.

There are two good reasons why Europeans were at first well received. The universal idea of the "Great Spirit" in America, and in fact everywhere, was that of whiteness and brightness like the sun, which was taken as the emblem of God. When Cortes landed in Mexico, Montezuma (the last of the native sovereigns), believing, from his complexion, that he was a descendant of Quetzalcohuatl, sent him the ornaments of that god ; while in Peru, Atahualpa (the last of the Incas), told his people that the Spaniards were the descendants of Manco Capac, and many Indian nations worshipped the missionaries on first seeing them. The aboriginies of America were the people of a bygone age—a past era—and, as if repeating the history of all the other nations who rose and fell, who came and went, they bowed to the decree of Providence, and passed into the realms of

Nox; but not without leaving monuments which are worthy of the great nations of their day.

It was the Baron von Humboldt who first told the world of the antiquities of Central America—the Egypt of the Western Hemisphere—and in consequence of further discoveries made by Spanish adventurers, toward the middle of the last century, their government sent explorers, who gave further sketches and descriptions of its ruins, which have proved that the natives were not the wild, savage people at first supposed.

The Mexicans made walls of hewn stone, which were admirably put together with mortar, enriched by sculpture in *alto relievo*, and with hieroglyphic inscriptions exactly resembling the Mexican MSS. in the museums of Europe and in Humboldt's works. They built well-executed and vaulted roofs, and made obelisks, which they covered with mythic inscriptions. Their large temples and palaces were ornamented with stucco, and gaily painted in red, yellow and black. At Copan, in Honduras, which is near the frontier of Guatemala, the chief building took 26,000,000 of cubic feet of stone. It is an immense terrace with a perpendicular front towards the river, which is 624 feet long and 70 feet high, while one of the pyramids has an altitude of 150 feet. These ruins occupy a rectangular area of about 1600 feet by 900, of which the outer walls are 25 feet thick at the ground. There are also numerous other obelisks and statues, all of which are unprotected from the ravages of the weather or the people.

At Uxmal, in Yucatan, magnificent ruins of the same sort exist. The chief building is an immense and beautiful pyramid, in three stages or terraces, faced with hewn stone, and neatly rounded at the angles. The first terrace is 575

feet long, 15 feet broad, and 3 feet high. Then comes another, 545 feet by 250 by 20, while the third is 360 feet by 30 by 19. From the centre of the second terrace a vast flight of well made steps led to a temple, with a facade of no less than 322 feet by 25. The upper part was ornamented with rich sculpture, and its flat roof was covered with hard cement, while a court in a building on a lower level took 43,660 *carved* stones to pave. Then the ruins of Chicken, also in Yucatan, extend over an area of two miles in circumference, with roofs of stone arches. Among these are two parallel stone walls, 274 feet by 30 and 30 feet apart, while one of the temples was 480 yards at its base and 55 feet high. These cities had abundance of good water from wells and cisterns of excellent construction. On Cortes' arrival, the Mexican Empire embraced 130,000 square miles. They had a more perfect calendar than the Greeks and Romans. Their civil year, of 360 days, was divided into 18 months, each of 4 weeks, while 5 days was a week. At the end of the year they added a week to make 365 days, and as the earth takes 5 hours, 49 minutes, and 46 seconds in excess of 365 days to make the circle of the sun, they added 13 days at the end of their cycle of 52 years, being an extra day in every four years, and therefore exactly similiar to the bissextile year; so that the modern system is only superior to that of the ancient Mexicans by the metemptosis, or omission of the 29th of February once in every 134 years, in order to equalize the excess of time created by that innovation. The Mexicans cultivated the land, grew, spun, and weaved cotton, made utensils of gold, silver and copper, as well as many beautiful ornaments. Their books were written on aloe leaves, cotton-cloth and dressed deer skins. The Government kept couriers to

convey intelligence to all parts of the state, while the Capitol was watched and cleaned by a sort of police establishment.

There was yet another nation whose civilization far exceeded these. That was Peru, the Sirius of native American splendor. They had a sea coast of 2,500 miles, from Pastos to the River Maule, and 500 miles wide, while the dominion of the Incas extended from the equator to latitude 35° S., or as far as Buenos Ayres, and from the Atlantic to the Pacific. Their tongue, the Quicha, was in five dialects, spoken in Peru proper, in Quito, New Granada, and in part of La Plata, and it has been authentically said that one-half of the American nations are of Quicha descent.

One of their roads from Cuzo to Quito was 1,500 miles long and about 40 feet wide, paved with stone and earth, upturned from the ground, made perfectly level, with solid masonry over the marshes, and houses at proper distances for the Inca or his messengers. Their suspension bridges were similar to the modern system. Humboldt passed over one of these 120 feet long, and another traveller crossed one, 225 feet, over which loaded animals might have passed. They had hard chisels, made of copper mixed with 6 per cent. of tin, and Humboldt said that they hewed stone as well as the Romans did, which was so artistically joined in building, that the line dividing the blocks was hardly visible. They also grew cotton, spun, and weaved, made pottery, refined silver ore, and manufactured bronze. It has been proved that the civilization of Peru came from China, where gunpowder, printing, the compass, and suspension bridges, were used for ages before they were known in Europe.

I hope that I have now succeeded in recalling to you the

great monuments of Central America, or at least their description, of which one author has made a work of four volumes. I will now remind you of the sacred history of its chief nation, the Peruvians, or properly the Quichas. I think that Americans, like many people, often know more of other countries than they do of their own, like the Romans, who taught their children Greek first and then Latin afterwards. I have no doubt in these æsthetic days, that many of the learned members of this society, instead of reading the "Popol Vuh," have spent time in studying the "*Shi*," because the "*Shi King*," the book of ancient Chinese poems, is the most celebrated poetical work in the world, and therefore it is more attractive than the "Popol Vuh," which means "sacred book," and is, apparently, the original of the Teo-Amoxtli, of the Toltecas, from whom the Quichas or Peruvians claim descent, as well as the Mexicans or Nahuas.

The originality of the "Popol Vuh" has been questioned, because its history resembles the Bible ; but there are so many other proofs of connection between the two hemispheres, that this ought to be a point in its favor. I only refer to it as supplementary evidence in my argument ; but I think that there are sufficient concurrent circumstances to prove its authenticity. The *genus homo* has always been more or less skeptical. Americans would not have believed a few years ago, that they read Sanscrit and wrote in Egyptian, every day ; but it is now known, that the alphabet has come from Egypt, and that the numerals 1 to 9, are simply the initial letters of the Sanscrit name for each figure.

Tulan is said to have been the chief country of the ancient Mexicans, which some authorities suppose was

near Palenca, the name given to the principal ruins of Central America, which some Spaniards had discovered during the middle of last century, when they called them Palenca, as that was the name of the nearest village. These ruins of forty-four towns, covering about twenty-eight miles, were so well hidden by a dense forest, that people living only a few miles away, had never heard of them. The "Popol Vuh" states, that a revolt against the kingdom of Xibalba—which was anterior to that of the Toltecas—ended in the foundation of the empire of the Quicha race. The substance of the argument is, that during the reign of Hun Camé and Vukub Camé, the two kings of Xibalba, Hunhun Ahpu and Vukub Hun Ahpu, two Mexican princes, were executed on a charge of creating a revolt in that kingdom. The head of Hunhun Ahpu was placed on a dead tree, as a monument of their punishment, but the tree immediately returned to life and bore fruit. The kings forbade any one to touch it, but Ixquic, the daughter of a Xibalbian Prince, strangely enough for one of the fair sex, is prompted by curiosity, to go and take some of the forbidden fruit. On approaching the tree, the voice of Hunhun Ahpu warns her, and, asking her desire, he commands that she extend her arms, when he places sacred saliva on her hand, which immediately disappears, producing a certain effect. Ixquic returns home; is accused by her father; she pleads innocence, but is condemned to death by the Court. Then, aided by the executioners, she escapes the penalty, and goes to the mother of Hunhun Ahpu, by whom she is received as a daughter-in-law, remaining there until the birth of the twins, Hun Ahpu and Xbalenca, who go to Xibalba and perform many wonders, killing and restoring themselves to life. The Kings of Xibalba command that they repeat this

with them, whereon they kill their majesties, but do not restore them. Then they tell the people, that they are the sons of one of the heroes executed by these kings, and that they have thus avenged their father. They then retire to Utlatlan, the seat of the common people, declare war, defeat Xibalba, and form an empire, making Utlatlan the capital, but changing its name to *Amarca* before doing so. The old Spaniards wrote this name Gumarcaah, but there is no G, in Quicha, and they pronounced this letter as H, which the Spaniards also often did, as in the word general, which they pronounce heneral, and when they knew the name more perfectly they wrote it as *Amarca*, which I will show is identical with the modern name of America. *Amarca* then became the most famous name in the Western hemisphere. When the Spaniards took Peru, they made Caj-Amarca, their headquarters. There they found the Inca ; it was their sacred necropolis, and they soon convinced him of this for the last time by sending him to the “happy hunting-grounds.” The word “Caj” means frost, probably as Caj-Amarca was on an elevation. Near it was Pult-Amarca, where there are sulphur springs, which are still called Baños del Inca by the Spaniards. Yan-Amarca, was their Hercules. Yanhal is the verb, to be, of which Yan, is the present indicative, meaning “there is,” or behold. “*Behold Amarca.*” And well might this be the name of the Peruvian Hercules. Vin-Amarca was in the gulph where Mauco Capac, the Prince of Peruvian legislators and first Inca, received his divine vocation. Then there were the cities of Ang-Amarca, Uria-Amarca and Chenpi-Amarca, while towards the Atlantic side of the continent lay Cundin-Amarca. The Muyscas, or properly the Chibchas—Muysca meaning man—who are one of the

five chief nations of America, call their ancestors the people of Cundin-Amarca. Here is the American garden of Eden, and the only one of all the native names, which was called the Capitol:—"Pa-tinamit Amarca," or the Capitol Amarca, being the form under which it appears in their most ancient documents. The name is probably also in that of the Ameriscoggins, who were one of the chief tribes of the Ouragies, or Eries, the termination "ggin" being apparently similar to that in the name of *Algonquin*, the colonial pronunciation of Algewis, and many others.

As to the change from Amarca to America, philology explains, that words were first roots. Then came the second stage, where roots were joined, to express several ideas at once. The name of Amarca is in this form, as Am-ar-ca. The root ar, is in three forms: *ar*, primary; *er*, secondary; and *or*, a tertiary state; so that the names Am-*ar*-ca and Am-*eri*-ca are therefore identical. As an illustration of the variations in national names, I will repeat an explanation of the name of Japan, which I learned from a Japanese student of much erudition. The native name was Nietsi (sun) Honno (origin), or Nietsihonno, which became Niehon, its present form; but the sign which represented Niehon was pronounced Yapon, in China. Then the Dutch represented this sound by the letters, J-a-p-a-n; but when they read the Dutch news about Japan in England, they never thought of pronouncing it Yapon, so that Nietsi Honno grew into Japan. In the same way the Celts were called Keltai in Greece, Galli in Rome, Goidel by themselves; and when the letter C, (invented by the Romans in the first century,) began to take the place of K, the name Kelt, became Celt.

I have now endeavored to give a *coup d'œil* of the state

of civilization, the great monuments and national history of America, when the voyage of Columbus was undertaken, to find a Western passage to India, to discover the country of Cipango (Japan), and to convert the grand Khan, to whom he had a letter of introduction, from their most Catholic majesties.

The Khans, in those days, had the Christian world more than once in fear and trembling, and it was at their request that one of the Popes sent ambassadors loaded with presents to, implore the grand Khan not to attack Europe. The fact that the Western hemisphere became known to Europe by the national name of its chief nation, who governed that part which was first known to the discoverers of America, is sufficient evidence that the first Spanish explorers knew of and adopted it, as there is not—as far as I have been able to find—any evidence to the contrary. It was impossible that they could not have known it. On the first voyage of Columbus, he remained three months in America. On the second voyage, sixteen months. On the third voyage, he visited the mainland, and spent seventeen months. On the fourth voyage, two years and four months, or five years and four months in all, during a period of twelve years. He made Haiti his headquarters, where they believed that Amanocon (gu-amanocon, with the customary prefix “gu”) was the Supreme Ruler of all, while the native name of Ham-ah-e-ca, which sound is represented by the word Jamaica, pronounced in Spanish, Ham-ah-e-ca, was only thirteen miles from Haiti, and closely resembles the name of Am-ar-ca, which was written Ham-ar-caah, by the early Spaniards. In Trinidad, where he first saw the mainland, one of their chief gods was Amarocon (gu-Amarocon), living in the sun. Here Raleigh was

told of the treasures of *Cun-din-Amarca*, and of the valley of *Amariocopana*—pan or pana, meaning district or country—here were the *Chagua Ramas* Indians, who lived also on the mainland not far from *Trinidad*, and worked the gold mines of the *America* mountains along with the *Carcas* Indians, which name recalls *Charchah*, the place where the Princes met, whose death resulted in the formation of the empire of *Amarca*, while *Gumilla*, a chief of the *Orenoco* missions, in 1721, used *Chagua*, to translate the meaning of *Manoa*, which was said to have been the capitol of *Cundin-Amarca*, thus connecting the *Chaguas* of *Trinidad* with that place. The same races lived on the mainland and in the islands, while it is well known that all the Indians, preserve their ancient traditions most religiously. Nine Indians went to Spain on the first voyage, and five shiploads afterwards. These must have repeated histories of home, while *Omeycon* was the terrestrial paradise of the Mexicans.

The native stories of the treasures of *Cundin-Amarca*, must have made that name famous among those who knew the secret. In 1534 three expeditions met there accidentally, the first under the Spanish Governor of *Popayan*, the second commanded by *Quisada*, who marched across the *Andes* from *Quito* on the *Pacific*, and the third, led by the German, *Federmann*; but none of them found the treasure, yet so intense was the excitement created, that *Quisada* continued to send expedition after expedition for years, and Spain spent more than all the millions which the new possessions had given her, while Spanish adventurers poured incessantly into the *Orenoco*. In May, 1499, *Ojeda* sailed, with *Vespucci* as passenger; in June, *Nino* sailed—he was a companion of *Columbus*; in December, *Pinzon*

sailed—another companion ; in 1500, Lepe ; 1501, Guerra ; and from this time there were continual expeditions under way. By this means the name Amarca became well known, but the capitol, Amarca, was burned by the Spaniard, Alvarado, in 1524.

I regret to say that I have been unable to find any reason for the statement of historians, that the Western Continent was named after Amerigo Vespucci, or, in other words, that it was not known abroad by its national name, but because a commercial traveller, whose Christian name is supposed to have been similar, had visited it, so that the country receives, not his family name, according to the common custom, but a name applying equally to many others, without indicating any one especially. Such a proposition is unreasonable, even if it were supported by the strongest evidence.

Why did not Vespucci claim the honor of naming the new land, or receive authority to do so, which was actually necessary, as he did not discover it ? Why is he frequently or generally called Alberticus, if Amerigo were his original name ?

Columbus or his friends would have objected, as he was the first discoverer and joint proprietor of the new lands, by right of his agreement with the Crown. The proud Castilian would never have permitted a foreigner, (an Italian trader,) to name this Spanish triumph, discovered by another, and by means of the money borrowed on the diamonds of the Crown, whose inscription : “ To Castile and Leon, Columbus gave a new world,” emblazoned on his tomb, speaks for itself, as well as the subsequent care which was taken of his remains. He died at Validolid, in Spain, on the 20th of May, 1506. Later on, his remains were

removed to Seville. In 1536 they were transferred to the island of St. Domingo, and in 1795-6, when that island was ceded to France, they were taken to the Cathedral of Havanah, where they now rest.

Nearly all the Spanish discoveries in America received Spanish or sacred names ; but few of them survived, and the countries continued to be known by their national names. They called Central America, New Spain ; Haiti they named Hispaniola, or Little Spain ; and the Caribbean Sea, Northern Sea or Mare del Norte. Then the first name under which the Western Continent appeared on a map was, “*Terra Sanctæ Crucis*,” or “*Land of the Holy Cross*,” which soon disappeared, while its native name is that by which it is to-day known.

I have not only been unable to find a particle of evidence in support of the present explanation of the name of America, but it is not even in unison with a single circumstance in connection with it ; while history, the customs of that age, and probability, all agree in pointing unmistakably to an explanation of the error.

Columbus sailed to find a Western passage to India, and when he found America, he believed that he had accomplished his object. He called these discoveries the West Indies, and he never changed his opinion.

Vespucci followed as a passenger to America ; he was not a sailor, but a shrewd business man, and his business was to get all the information he could, and to make money out of it. He did this, and he published works on the Newfoundland, which made his name famous in Europe. It was the invariable custom of that age for men to receive a cognomen in connection with any remarkable deed. The learned monk Waltzemüller, who speaks of

Vespucci in his geographical works, wrote under the name of Hylacomylas. Bienwitz, who made the first map on which the name America appeared, was known as Apianus. A king of France was called "Louis d'outre mer," because he had crossed the sea, and the historian Cosmos, was named Indopleustis, as he had travelled in a land known as India. History is full of similar instances.

The voyage for Columbus was only the ordinary routine of life ; but in those days, for Vespucci, a landsman, it was marvellous, and while Columbus went to sea and sailed again and again for India, as he thought, Vespucci remained on land, wrote works, and told stories far and near, of his wondrous voyage, of the country, and the people. I have proved that the name of Amarca or America, was the very foundation of the sacred history of the people whom he met in the Newfoundland, the people who told them all, of the treasures of Cundin-Amarca, while history shows that the Spaniards knew this name, and consequently, following the custom of the age, they ought to have called him the American Vespucci, otherwise I cannot account for the fact, that his name appears so often in history as Alberticus. He seems to have adopted the name of Amerigo, and knew of the treasures of Cundin-Amarca, afterwards called "the Golden City," or El dorado, by the Spaniards, which the Crown had resolved to spend millions to find. He kept the secret, and they appointed him "Piloto mayor de la casa de contratacion," a sort of "First Lord of the Admiralty." In this position it was his duty to make maps, and to write the native name on that part representing the Western hemisphere.

Those who did not know that his name was Alberticus, and who only heard of him as the Amerigo Vespucci, who

had travelled to the Newfoundland which had been named America, must have naturally arrived at the conclusion that the country had received his name, and that an officer of the Government would not have been permitted this honor, if he had not discovered it. Here was the first mistake. Then, if he had made the discovery, he must have made the first voyages, which were necessarily ascribed to him. There was mistake number two. Now, printing had been invented about this time, and a press was given by the Duke of Lorraine, to the monastery at St. Die, where the monk Waltzemüller was the principal. They had read the publications of Vespucci on the Newfoundland, and they wished to show their friends the wonders of printing; therefore, on the 26th of April, 1507, a little pamphlet was issued, with a map of the world—apparently their pioneer work. In tracing the Newfoundland, they were guided by the published letters of Vespucci, and in the preface of the work, it is SUGGESTED, that the Western Continent be named America, after Amerigo, who, they add, had discovered it. It is known that there was intimate communication between St. Die and Rome, so that this work must have been known there, soon after publication, therefore, if the proposed name were adopted, it would have appeared on the subsequent maps, which were published at Rome; but the proposition was not accepted, for in 1508, the map of Ruysch was printed there, which included the Newfoundland, without giving it any name. Then came the map of Sylvannus, in 1511, (four years after the proposition of St. Die), where it is named “Terra Sanctæ Crucis,” or Land of the Holy Cross. Next year brought a map (also made in Rome) by Strobnicza, who proposed: “to call the Western hemisphere, America,

because it was discovered and had become known, by the travels of Americus Vespuccius." In the following year, Waltzemüller, from whom this error emanated, apparently to rectify the mistake, issued a map, and on the part inscribed "Map of the New Land" (Tabula terre nove), he wrote: "This land, with the adjacent isles, was found by Columbus, an officer in command for the King of Castile," (Hec terra cum adjacentibus insulis, inventa est per Columbum, januensem ex mandato regis Castille).

The people of St. Die had no doubt long ago discovered their error in supposing that Vespucci had found the new continent, but no one had taken their suggestion for five years, so they left it in oblivion; but in 1512, the year of Vespucci's death, it is repeated, and then next year they honorably publish a correction of the mistake, withdrawing their proposition and giving the reason. Yet in 1520, seven years after this, the map of Apianus appears, where the new discovery is named America.

An argument that the country was named by Vespucci would be on the ground, that the *suggestion* referred to was accepted. But then there is no evidence of it, and it is impossible to explain the concurrent circumstances.

Why is there no evidence to show that Vespucci named America, or attempted to do so?

Why is the name America, and not Vespucci, as customary?

Why is Vespucci frequently called Alberticus, if Amerigo were his proper name?

Why did not Columbus or his friends object?

Why did proud Spain accept this insult, and permit this injustice to Columbus, while paying his remains the highest honor?

Why were other names given to the country, many years subsequently to the suggestion to name it after Vespucci ?

Why was the name adopted after they knew that those who had made that suggestion had withdrawn it and explained the error from which it had originated ?

What reason is there for supposing, that a name was accepted, which was suggested by people, who had nothing whatever to do with the Newfoundland or its Spanish explorers ?

If the name were given to the country, by Vespucci, or his friends, why was it otherwise known during his life, while that of America does not appear on a map until eight years after his death ?

Why is the country apparently named in an Icelandic Saga, five hundred years before Vespucci, as *Irland-ik-mikla*, which name has identically the same meaning as that pointed out by the Peruvian history and language, as the etymology of the name of America. In a word, there is not a single fact in unison with the assumption, that America is named after Vespucci.

On the other hand, the Sacred Book of the Peruvians shows that Amarca or America was the national name of their nation. This is confirmed by the historians, Torquemada and Ximenes, and by a host of geographers, who show that the Peruvians adopted the system of adding prefixes to the national name in designing their most important cities, such as Cundin-Amarca, Caj-Amarca, Pult-Amarca, Yan-Amarca, Ang-Amarca, Chenpi-Amarca, Vin-Amarca, while their Capitol was called "the Capitol of America," or the Capitol-Amarca. Then they were a nation of great civilization, a gigantic empire, the chief in the Western hemisphere, whose people were those first

known to the Spanish explorers who knew the native name.

Here is positive evidence, natural consequences and reason, without a single difficulty, while, on the other side, there is no evidence, nothing but a withdrawn suggestion, unnatural circumstances and inexplicable difficulties. The explanation suggested by common sense appears to be, that Spain knew the native name and adopted it. Then every point is intelligible, every question is satisfactorily answered, and the Western hemisphere, instead of bearing a name unfairly alleged to have been given by error and deception, is known by one of the highest antiquity, the most sacred in the oldest continent, not a dishonorable name, but that of its chief nation, an empire, second to none in antique civilization, originating like that of Africa, the name of the first place known to the Romans in that part of the globe to-day bearing this name, which afterward became that of the entire continent. So *Amarca*, or *America*, was the first known name of this continent, by her Spanish discoverers, and the only one, among those of the four quarters of the globe, of which the history and origin has been preserved, so far as it is known at present.

The mistaken belief in the origin of the name of America, may well be pardoned, if compared to other geographical errors. Many of the myths of old, are the results of attempts to explain unknown history, without evidence.

Even the other day, a writer, on reading of the Bay of Erin, in Trinidad, which Columbus found on arriving, suggested that an Irish family had probably lived there. He had, no doubt, forgotten that the natives called the island "Iere," and that the name of Erin, in various forms, is to be found more frequently in America than in the other

portions of the world. A celebrated geographer has even eclipsed the hero of the Bay of Erin.

Juan Bermudez, discovered the island bearing his name; then George Summers, an Englishman, was thrown on its shores, and, hearing nothing of Bermudez, he called it Summer's isle. Later on the name of the island appeared in a French geographical work, as "Island of the Summer" (Ile d'été). In the same way, an island which was called Dina Mograbin, or Western isle, by the Arabs, as it was to the west of Mauritius, appeared on a map as two islands, because the geographers who copied the Arabian name, did not understand its meaning, so they marked down an island for the word Western, and another for the word island, thus making one island into two by a stroke of the pen.

The Quichas, have not only left a history of their national name, but their language unmistakably explains its etymology. It may be supposed that this is going from fact to fiction, but ancient traditions do not die so easily. In some old French towns, the cry, "au gui del' an neuf," is heard on New Year's Day. What means this: "to the mistletoe of the new year"? It means that these people were once Druids, whose priests cut the mistletoe from the oak on New Year's Day, distributing them among the people, and, though Christianity was established in Gaul in 103, when Druidism was buried, yet here is a branch which has lived for eighteen centuries after the fall of the tree. In the same way, the high-pointed caps worn by the women in Iceland, in Normandy, and in the North of Europe, recall the fact, that all these people were originally Skandinavians.

To return to the name of *America*, the meaning of the word in Quicha, is rounding, or circling, which word is a metaphor of the sun, in the third stage of language, the first

stage being the root, the second, the agglutinative, or joining of roots, to express several ideas at once, and the third, the inflectional, *i. e.*, when the original sense of the joined roots has been lost, and that the word receives a general meaning. To find the origin of the name America, its construction must be examined. The history and language of Peru points out unmistakably, that the root “ar,” in its primary, or er, in its secondary form, is the chief, in the name of America; therefore, it appears to be formed of three roots, Am-ar-ca or Am-eri-ca, which language explains in the following way: Am, is a universal root meaning great, which is found in many American names, as in Amagansett, Amatitlan, Amarucancha, &c. “Ar,” meant the sun, which was universally the chief emblem of God, the great spirit. In Quicha, Pac, is for; Pacarin, it dawns; er, on high; Pac-ari or Hu-aoi, morning. Hua is Lord, old or ancient; yll-arín, light of the sun. The Incas were called children of the sun, and claimed descent from the Aym-are race, while the names of the first four brothers and governors of Amarca begin with Ayer. Hu-yra was their Æolus, and Hu-ira-Cocha, their chief god, or Hua, Lord; ira, sun; cocha, water—the sun rising from the water—hence the dawn. Arica was their chief seaport, and it may be that Peru means “*Eru*,” for the dictionaries call attention to the fact, that the Peruvians were very fond of adding the letter P to words, so much so, that the Spaniards wrote many with a double P, while those more or less doubtful, were written with one only, in their dictionaries of the Peruvian language.

The root of R, has the most sacred meaning everywhere in America. I will only refer to some of the chief examples, which will also show the general adoption of the prefix gu, recalling a similar custom in Egypt, and in the old Dorian

dialect of Greece (the ancestor of the Latin), where the affix G, or K, is so common.

The Muzos say that Ara made the world. The Chippe-wayans, who are said to have had the same hieroglyphics as the Quichas, translate the sense of great or powerful by Yedaringe, apparently a combination of ye, heaven, and are, friend. Oyaron, was one of the Huron trinity, and Areskoni, their god of war. The Eries or Ouragies, who lived near Lakes Erie and Huron, were five nations, including the *Erreronons*, Toronto-qu-errons, and Andasto-qu-errons. The Gu-*arani*, the chief tribe of Brazil, were called *U-ara-u* by the Caribs, and Gu-araci was their god. The Tupe tribe of Brazil, say that *Irin-Mazé* was, alone saved from the deluge. The Mucyas, (whose hero and first pontiff lived in the holy valley of *Iraca*,) inhabited the plains of *Ariari*, on the Orinoco, while this river was under the control of tribes whose chiefs were the Gu-*aranos*, and Gu-*arico* was the native capitol of Cuba. The Haitian god, Oubec *Eyeri*, or, the heart of heaven, taught, that the good would be Ich-ieri, while Atabeira, was the first woman, and Gu-amanocon the Supreme Ruler of all things. Ier meant light, and Turey heaven. The *Iro-quois* or Six Nations occupied Canada, between the Lakes Ont-*ario*, *Huron* and *Erie*. In their tongue, *Eri* meant heart ; arien, warm ; orienta, conscience. *Ari* tha tha con, meant their pontiff. The name *Iro-quois* appears to mean people of god. In Senecca (an *Iroquois* tribe), *unquoh* is man ; *musquah*, bear ; *kelaquah*, sun ; *kiloquah*, moon ; *ohtaquah*, shoes. In Athapacas, *chequois* is woman. The common expression for God in America, was "the heart of heaven." Votan, was the great Mayan hero, and in the Chontal dialect of Mayan, Votan, means the heart, and hearts were the most sacred offerings, to the Mexican gods. So that *Eri* (heart), *quois* (people),

or Iroquois appears to explain this name. They called New York To-arey-una, which appears on an old Dutch map; Virginia, they named Aragiske, and its Governor, Assaripoa, assira meaning white. The *Ara*-waks were taught religion by *Orehu*, a woman sent by the god *Ara*-wanili, the father of the god *Gu-Amaracon*, living in the sun, recalling the Greek Apollo, a divine being also living in the sun. This nation inhabited Trinidad (which was called *Iere* by the natives); they also lived on the mainland. Their tongue was called *Eyeri* or *Ca-iri*, while Trinidad, or *Iere*, is said to have been named after the Caribs or *Ca-ïribs*, who were the chief nation of the West Indies. Here was the Bay of Erin, where Columbus landed and saw the Western Continent.

In *Caïri* or *Irica*, *cai*, and *caya*, means isle, recalling the Greek *ga* and *gaia*, earth or land. *Ca*, is town or district in Mayan, and the American term of *gua*, so generally added to names, has the same meaning. Here then is *Caïri* or *Irica*, the Land of the sun, within sight of *Am-eri-ca*, the great Land of the Dawn, which, like *Nie-hon* or Japan, the Land of the Dawn, was civilized by China, whose Emperor is the son of heaven, while the pedigree of the Mikado goes to *Tenshō Daijin*, the sun goddess. Then turning to the Sagas of Iceland, the *Landnamabok* gives a description of a country on which Ari Marrson landed in 983 A. D., having been blown on the coast during a gale of wind. The name given to it is *Irland-ik-mikla*, or *Irland the Great*, and it is believed, that the land described, is that now known as North and South Carolina, Georgia and Florida.

In the other parts of the world, the root *R*, was used to express the most sublime thought. In Egyptian *er*, meant divine manifestation, *ar*, eye and symbol of action. In the Koran, *Irem* is heaven. In Arabic *arek* noble, *arif* knowl-

edge, aryah victory, arik throne. In Hebrew, Urim, is believed by many, to be the ineffable name of Jehovah, and aur, means celestial light. In Assyrian, our, means eternal splendor, and is God in Chaldean. Assyria was called *Aturia*. At means God. *Aria* was the name of Syria. *Arathis* was a Syrian divinity, while *Arathris* was the chief Phenocian god. In Persian *ar*, is great, *ara* beautiful, ahûro God. Herodotus says, that the Medes were first called *Arii*. *Iri*, is the name under which the Cingalese adore the sun. In the Polynesian isles the same evidence is found. *Oro* is their chief god, *eri-rahi* king, *eri* chief, which is not at all surprising, when it is recollected, that the Malayan race are spread over five-ninths of the globe. In New Zealand, *arika* is priest, *ari* great or strong, *aroha* love, and similar evidence is found among the old Guanches. The Irish nobles were *Aries*, their courts *Airecht*, and *Eire* was the mythological name of the island. In Irish *earc* is heaven, *arach* soul, *arac* throne. *Aria* was the oldest name of Greece, and their Eros created the world and was the first of gods or men. In Italy *Iria* was a name of Cantabria. *Camerina*, in Sicily, was near the isle of Iera, also the *Eraia* mountains, while the Eddic Valkyries, who carry the souls of heroes to heaven, have been connected with the Greek *Erinnys*. The famous Trojans went to Troas from Crete. *Æria* was a name of Crete. Hesiod says that Zeus was born there. He wears the horns of Aries, the ram, the first sign of the Zodiac, and Amalthea, the Kimaira, or she goat, fed him. Whether the most sacred and greatest name in Africa—that is, Meroe—contains a similar root, like Mars, which was the Roman form of Ares, is a still more difficult problem to solve.

In a word, the root R, has given the geographical appellation to the entire planet, in its Saxon name the earth, or

era in Greek and *îra* in Sanscrit, which is re-echoed in all its divisions. It is not surprising, therefore, to find that Aryan was the oldest name of India, Eran of Persia, Uric of Upper Egypt, Aria of Greece, Erin of the Celts, and Am-eri-ca that of the chief nation of the Western hemisphere, while the word chthonious, in *Erechthonius*, the national hero of the Athenians, predicates a root Kham, hence *Erekham* or *Kamere*, which recalls the *Kym-ri*, the chief Celtic nation of Britain, whose history mentions that they went to Britain from Greece. Then Khem, the name of Lower Egypt, and Uric that of Upper, while the numerous connections between the two hemispheres warrant the addition of Hun *Camé* and Vukub *Camé*, the first kings of Xibalba. The town of Camiro, mentioned in the myth of Romulus, and of Camiro in Rhodes, where traditions are found coinciding with those of the Celts, have also come from the same source probably.

I now show that R, means the earth, which is apparently a negative of my argument, that it meant the sun, but so far from proving a negative, it is confirmatory, for the ancients taught that the earth was a sun. This was the doctrine of Pythagoras, the inventor of music, who, after studying twenty-two years in Egypt (600 B. C.), returned home, and taught the Greeks that the earth was a sun, while the Chinese astronomers said, that the earth was a spot in the heavens.

In tracing the meaning of the root "R" to the sun, I ought to say that the sun was universally taken as an emblem of God, and that few, if any, of the ancient nations were sun-worshippers. I think that I have pointed out this, among other things, in a work which I am completing.

I have also shown that R and T, or the cross, are at least

connected if not of similar origin, while in China, the cross means the earth, and is pronounced 't'u (recalling the Egyptian Tau, cross), the earth being considered a sun. I think that I have also found sufficient evidence to show that Chinese knowledge came from Egypt. The universal respect for the † from the dawn of history, as the altar of divine sacrifice, and the administrator of justice—in Egypt, in America, by the Skandinavian cruciform hammer of Thor, everywhere—is only explained in one work, of all the sacred books of the earth. The † in Egypt and China, was originally the figure of a man, but why has it become the most sacred of all emblems? “So God created man in his own image,” is written on the first chapter of the Old Testament, while the science of philology, leads sometimes an atheist, by a road, which echoes at every step, that “the whole earth was of one language and of one speech.”

My object in going into this, is to show that the signs which were related to R, held an equally sacred meaning, and that although the root R, which meant the sun, was universally held in the highest reverence, it is not evidence of sun-worship. The Mexican traditions say, that Votan taught them to worship a Supreme Deity, whom he called “the God of all truth.” The Veda says: “That which is one, the wise call him many,” while the nine Egyptian gods were only said to be the self-development of Ra. The Greeks said that Apollo was a divine being, living in the sun, while part of the Huron prayer was: “Vouchsafe unto us the light of the sun, which speaks thy grandeur and power.”

The sun, therefore, was the emblem of God, so that the name Am-eri-ca, or great land of the sun, meant the great holy land, and this is the meaning implied in the Skandinavian name of Irland-ik-mikla, while the Peruvians

claimed descent from the Toltecas of Tulan. These two names suggest a very common accident, the loss of an initial vowel, like the name of the Lenni Lenappes, who are called "*oleni*" in the early part of their history. Thus, ot-ol-teca or ot, country; ol or ollen, the sun; and teca, people, who claim Tulan, or ot-ulan, or ot-ollen, meaning the country of the sun, suggests that their descendants, in taking the name of America, had simply translated the meaning of the name of their ancestors, and this translation, naturally presenting itself, appears to confirm an important part of their historic traditions.

I ought not to conclude without reminding you, that the honor of any erudition which may appear herein, belongs not to me, but to the learned and indefatigable men, who have preserved the material, which I have attempted to put together. Their nations may well be proud of them, while they, having lived under a form of government which had the power to honor, and who used lavishly the means to encourage art and science, were fortunate enough to find their works preserved for the future, and not "*Love's Labour Lost*."

For myself, I ought to say, that in case I have made any mistake, I will ask you to remember that I have had no assistance whatever, and that although I have taken every care to avoid error, yet the works which I have consulted are sufficiently perplexing, to admit of that possibility. The principal evidence I have quoted, has been taken from old Spanish, Italian and French, while I have examined over thirty of the aboriginal languages of America, as well as Hieroglyphic, Hieratic, Demotic, Coptic, Latin, Greek, and Shemetic.